

TAUHEED KE SHARAAET (Conditions)

Taaleef : **Abu Umar Al-Kuwaiti** (Hafizahullaah)

Har Musalmaan Ke Liye Zaroori Hai Ke Woh Tauheed Ki Sharaaet Maloom Kare Aur Unko Apne Andar Paida Kare. Isliye Ke In Shuroot Ke Na Hone Se Tauheed Bhi Ma'doom (Ghair Maujood) Ho Jaati Hai Aur Tauheed Eemaan Ki Bunyaad Hai Goya Eemaan Hi Naapaid (Gumm) Ho Jaata Hai.

Jis Tarah Namaaz Ki Sharaaet Mein Se Agar Koi Shart Ya'ni Qiblah Rukh Hona, Satar Dhaanpna Waghaira Faut Ho Jaaye Tou Namaaz Hi Baatil Ho Jaati Hai Isliye Ke Namaaz Ki Saheeh Adaaigi Aur Qubooliyat Ke Liye Yeh Sharaaet Hai Inki Naa Maujoodgi Mein Namaaz Nahi Hoti. Isi Tarah Tauheed Ki Sharaaet Agar Na Ho Tou Tauheed Bhi Nahi Hogi. **Tauheed Ki Sharaaet Saath (7) Hai.**

(1) Pehli Shart ILM :

Jaaisa Ke Irshaad Baari Ta'aalaa Hai :

Is Baat Ko Jaanlo Ke Allaah Ke Alaavah Koi Ma'bood Nahi Hai. [Muhammad : 19]. **Allaah Ke Baarey Mein Yeh 'ILm Isliye Zaroori Hai Ke Allaah Ke Ek Hone Aur Akele Hi Mustahaq 'Ibaadat Hone Se Laa-'ILmi Bandey Ke Qubool-e-Islaam Mein Rukaavat Hai.** Isliye Kisi Bhi Insaan Par Islaam Qubool Karne Ke Liye Allaah Ki Wahdaaniyat (Allaah Ke Akele Hone) Aur Mustahaq 'Ibaadat Hone Ka ILm Laazim Hai .

Nabi Kareem (ﷺ) Ne Farmaaya: **"Jo Is Haal Mein Margaya Ke Woh Is Baat Ka ILm Rakhta Tha Ke Allaah Ke Alaavah Koi Mabood Nahi Hai Tou Yeh Aadmi Jannat Mein Daakhil Hoga."** [Saheeh Muslim, Hadees : 43 or 26 a]

Shaikh Abdur Rahman Bin Hasan (Rahimahullaah) Farmaate Hai Ke: “Ahle Sunnat Wal-Jamaa'at Ke **Ulamaa Ne "laa Ilaaha Illallaah" Ke Ma'na Iske Manaafi (Inkaar) Aur (Allaah Ki Tauheed) Isko Saabit Karne Waale Umoor Zikr Kiye Hain** Jin Ka Jaanna Zaroori Hai Ke In Ka Jaanna Allaah Ne Zaroori Qaraar Diya Hai

Abu AL-Muzaffar Wazeer Kahte Hai Ke: "**Laa Ilaaha Illallaah" Ek Gawaahi Hai** Aur Jo Shakhs Kisi Baat Ki Gawaahi De Raha Ho Tou Us Par Laazim Hota Hai Ke Woh Is Baat Se Waaqif Ho Jis Baat Ki Gawaahi De Raha Hai **Lihaaza Jo Musalmaan "Laa Ilaaha Illallaah" Ka Iqraar Kar Raha Hai Usey Is Shahaadat Aur Gawaahi Ke Baare Mein 'ILm Hona Chaahiye Isliye Ke Iska Hukm Allaah Ne Diya Hai Ke :**

Is Baat Ko Jaan Rakho Ke Allaah Ke Alaavah Koi Ibaadat Ka Mustahiq Nahi Hai.
[Soorah Muhammad : 19]

Ya'ni Uloohiyat (Allaah Ko Ek Maanna) Sirf Usi Ke Liye Waajib Hai Koi Iska Haq Nahi Rakhta Is Tarah Is Kalimah Se Yeh Bhi Saabit Hota Hai Ke Taaghoot Ka Inkaar Laazim Hai Allaah Par Eemaan Zaroori Hai Jab Koi Insaan Tamaam Makhlooq Se Uloohiyat Ki Nafee (inkaar) Karke Sirf Allaah Ke Liye Isey Saabit Karta Hai Tou Yeh Kufr Bit Taaghoot (Taaghoot ka Inkaar) Aur Eemaan-Billaah (Allaah par Eemaan) Hai. **[Ad-Durar As-Saniyyah : 2/216]**

Shaikh 'Abdullaah Bin 'Abdur Rahman Abaa-Bateen (Rahimahullaah) Kehte Hain: Allaah Ka Farmaan Hai :

"Yeh Quraan Tamaam Logon Ke Liye Ittela' Naama Hai Ke Iske Zariye Se, Woh Hoshyaar Kar Diye Jaaein Aur Bakhoobi Ma'loom Karley Ke **Allaah Ek Hi Ma'bood Hai Aur Taaki Aqal-Mand Log Sonch Samajh Lein."**

[Al-Ibraaheem : 52]

Is Aayat Mein Allaah Ta'aalaa Ne Farmaaya Hai : ("لِيَعْلَمُوا أَنَّ مَا هُوَ إِلَهٌ")

Jis Ka Matlab Hai "Taaki Woh Allaah Ki Wahdaaniyat Ka ILm Haasil Kare,"

Yeh Nahi Farmaaya Ke: ("لِيَقُولُوا أَنَّ مَا هُوَ إِلَهٌ") "Woh Kahey Ke Woh Allaah Hi Akela Ma'bood Hai," **Ya'ni Sirf Kehna Nahi Balke Jaanna Zaroori Hai.**

Doosri Aayat Mein Allaah Ka Farmaan Hai :

"Jis Ne Haq Ki Gawaahi Dee Aur Woh Uska ILm Bhi Rakhte Ho." [Az-Zukhruf : 86]

Ya'ni Jis Baat Ka Zabaan Se Iqraar Kar rahey Hain Uske Baarey Mein ILm Bhi Ho, Ulamaa Ne Is Aayat Aur Isi Tarah Ki Doosri Aayaat Se Istedlaal Kiya Hai Ke Insaan Par Sab Se Pehle Allaah Ke Baarey Mein Ma'lumaat Karna Waajib Hai.

"Laa Ilaaha Illallaah" Ke Baarey Mein ILm Bhi Faraaiz Mein Se Hai Aur Is Kalimey Ke Matlab Se Laa-ILmi Sab Se Badi Jahaalat Hai Magar Aaj Kal Kuch Log Aisey Bhi Hai Jab Unke Saamney "Laa Ilaaha Illallaah" Ka Matlab Wa Mafhoom Bayaan Kiya Jaata Hai Aur Unhein Kaha Jaata Hai Ke Uske Ma'na Wa Matlab Ko Seekhein Yaad Rakhein Tou Woh Kahte Hain Ke: Islaam Ne Hum Par Aisi Koi Zimmedaari Nahi Daali Ke Hum "Laa Ilaaha Illallaah" Ka Ma'na Bhi Samjhein,

Tou Hum Unse Yeh 'Arz Karengay Ke Aap Par Tauheed Ko Samajhna Laazim Hai Woh Tauheed Jis Ke Liye Allaah Ne Jin Aur Insaanon Ko Paidaa Kiya Hai Aur Tamaam Rasoolon Ko Tauheed Samjhaane Aur Us Ki Taraf Da'wat Deney Ke Liye Hi Mab'oos Farmaaya (bheja) Hai. Aur Yeh Bhi Insaan Par Laazim Hai Ke Woh Tauheed Ke Mukhaalif Aur Mutazaad (Opposite) 'Amal Se Bhi Waaqifiyat Haasil Kare Ya'ni Shirk Se Jis Ki Maghfirat Kabhi Bhi Nahi Ho Sakti.

Agar Koi Laa-ILmi Ki Bina Par Bhi Shirk Kar Baithey Tou Yeh Bhi Naa-Qaabil Muaafi Hai Is Baarey Mein 'Adam Waaqifiyat Ka 'Uzr Qubool Nahi Hoga Is Tarah Shirk Mein Kisi Ki Taqleed Wa Pairvi Bhi Jaaiz Nahi Jis Tarah Tauheed Islaam Ki Bunyaad Hai Is Tarah Shirk Is Bunyaad Ko Khatam Kar Deney Waala

Hai, Lihaaza Is Mein Kisi Qism Ki Muaazirat Qaabil-e-Qubool Nahi Hoti Isliye Ke Jo Shakhs Ma'roof (Bhalaayi) Ko Jaanta Hai Us Par Laazim Hai Ke Woh Munkar (Buraayi) Ko Bhi Maloom Kare, Taaki Usse Ijtinaab Karsakey Khaas Kar Sab Se Aham Ma'roof Aur Aham Munkar Ya'ni Tauheed Aur Shirk.

[Ad-Daarus-Saniyyah : 12/58]

Shaikh '**Abdul Lateef** Bin 'Abdur Rahmaan Farmaate Hai Shaikh Muhammad Bin Abdul Wahhaab Ka Qaul Hai Ke :

"Sirf Lafzi Taur Par "Ilaa Ilaaha Illallaah" Ki Shahaadat Baghair Ma'na Wa Matlab Ke Samjhe Kaafi Nahi Hai, Iske Taqaazon Ke Mutaabiq 'Amal Kiye Baghair Koi Musalmaan Nahi Kehla Sakta. Agarchey Yeh Karaamiyyah Firqey Ka 'Aqeedah Wa Nazariya Hai.

Magar Unki Yeh Baatein Saheeh Nahi Hai Isliye Ke Allaah Ta'aalaa Ne Munaafiqeen Ko Zabaani Iqraar Ke Baavajood Jhoota Qaraar Diya Jaisa Ke Irshaad Hai :

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ۚ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ

"Jab Nabi (ﷺ) Ke Paas Munaafiqeen Aakar Yeh Kahey Ke Hum Is Baat Ki Gawaahi Detey Hain Ke Aap Allaah Ke Rasool Hai, Allaah Jaanta Hai Ke Aap Allaah Ke Rasool Hai, Allaah Yeh Gawaahi Deta Hai Ke Munaafiqeen Jhoote Hai."

[Al-Munaafiqoon : 1]

Haalaanke Unho Ne Allaah Ke Rasool (ﷺ) Ki Risaalat Ke Iqraar Ke Liye Jo Alfaaz Istemaal Kiye The Woh Taakeed Ka Faaidah Detey Hai Ya'ni Apne Qaul Ko Achchi Tarah Saabit Karne Ki Koshish Ki Magar Allaah Ne Bhi Waise Hi Alfaaz Se Unki Tardeed (Radd) Wa Takzeeb Kardi.

Isse Ma'loom Hota Hai Ke Eemaan Ke Liye Sidq (Sachchaayi) Wa 'Amal Donon Laazmi Hai Tab Eemaan Keh laayega,

Ab Agar Koi Shakhs "Laa Ilaaha Illallaah" Ki Gawaahi Zabaan Se Deta Hai Magar Ghair-Allaah Ki 'Ibaadat Bhi Karta Hai Tou Us Ka Yeh Lafzi Wa Zabaani Da'waa Koi Haisiyat Nahi Rakhta Agarchey Woh Namaaz Padhta Rahey Qurbaaniyaan Dey, Rozey Rakhey, Deegar Islaami Rusoom Adaa Karta Rahey. Allaah Ta'aalaa Ka Irshaad Hai :

أَفْتَوُْمُنُونَ بَبْعُضِ الْكِتَابِ وَتَكْفُرُونَ بَبْعُضِ ۝

Kya Tum Kitaab Ke Kuch Hissey Par Eemaan Laate Ho Kuch Hisse Ka Inkaar Karte Ho ? [Surah Al-Baqarah : 85] [Ad-Durar As-Sunnah : 12/535]

Lihaaza Musalmaan Par Jis Tarah Tauheed Ko Samajhna Aur Us Ko Apnaana Laazim Hai Usi Tarah Tamaan Qism Ke Shirkiyah Af-aal (Kaam) Aur Aqwaal (Baaton) Se Ijtenaab Bhi Zaroori Hai.

(2) Doosri Shart "YAQEEN".

"Ya'ni Tauheed Aur "Laa Ilaaha Illallaah" Ke M'ana Wa Matlab Ko Samajhne Ke Ba'd Us Par Yaqeen Rakhna, Us Mein Kisi Qism Ka Shak Na Karna, Is Baat Par Dil Se Yaqeen Karna Ke Allaah Hi Tamaan Qism Ki 'Ibaadaat Ka Akela Mustahaq Hai Us Mein Zara Sa Bhi Shak Ya Taraddud Na Karein. Allaah Ta'aalaa Ne Muminon Ki Yahi Ta'reef Ki Hai Aur Unhe Apne Da'waa-e-Eemaan Mein Sachcha Qaraar Diya Hai."

"Mumin Woh Log Hain Jo Allaah Aur Uske Rasool (ﷺ) Par Eemaan Laaye Aur Phir Shak Nahi Kiya Aur Apne Amwaal (maalon) Aur Apni Jaanon Se Allaah Ki Raah Mein Jihaad Kiya, Yahi Log Sachchey Hain." [Al-Hujuraat : 15]

Is Tarah Ek Hadees Mein Aata Hai Nabi (ﷺ) Ne Farmaaya:

"Jis Ne Yeh Gawaahi Dee Ke Allaah Ke Siwa Koi Ma'bood Nahi Aur Mai Muhammad ! Allaah Ka Rasool Hoon Aur Phir **Is Gawaahi Mein Shak Nahi Kiya Tou Woh Shakhs Jannat Mein Daakhil Hoga.**" [Saheeh Muslim]

(3) Teesri Shart "QUBOOL KARNA".

"Ya'ni Tauheed Aur "Laa Ilaaha Illallaah" Ke Matlab Ko Samajhne Ke Saath Saath Usey Qubool Kare Aur 'Ibaadat Mein Se Kisi Bhi Qism Ki 'Ibaadat Ko Radd Na Kare, Ya'ni Inkaar Na Kare."

Allaah Ta'aalaa Ne Kuffaar Ki Yahı Kharaabi Bayaan Ki Hai :

"Yeh Woh Log Hain Ke Jab Unse Kaha Jaata Tha Ke Allaah Ke Siwa Koi 'Ibaadat Ke Laayaq Nahi Hai Tou Yeh Log Takabbur Karte The.

Aur Kehte The Ke Kya Hum Ek Deewaane Shaa'ir (poet) Ke Qaul Par Apne Khudaaon Ko Chhord Dein?." [As-Saaffaat : 35-36]

(4) Chauthi Shart "TAABEDAARI".

Ya'ni Tauheed Ko Samajhne, Us Par Yaqeen Karne, Usey Qubool Karne Ke B'ad Uske Taqaazey Ke Mutaabiq 'Amal Karna Hai Aur Woh Is Tarah Ke Har Taaghoot Ka Inkaar Aur Bezaari, Sirf Ek Allaah Par Eemaan Uske Liye Khud Ko Mukhtas (Khaas) Kar Dena.

"Tere Rabb Ki Qasam (Aye Muhammad (ﷺ)) Ye Log Us Waqt Tak Mumin Nahi Ho Sakte Jab Tak Apne Ikhtelaafi Umoor (Kaamo) Mein Aap (ﷺ) Ko Haakim Na Maanlein Aur Phir Aap Ke Kiye Huye Faisley Se Apne Dil Mein Koi

Tangi Aur Naakhushi Mehsoos Na Karein, Is Faisley Ko Mukammal Taur Par Tasleem Karlein." [An-Nisaa : 65]

Teesri Aur Chauhti Shart Mein Faraq Ye Hai Ke Qubool Karna Aqwaal (Baaton) Se Hota Hai Aur Taabedaari Af-aal (Kaamon) Mein Hoti Hai.

'Allamah 'Abdur Rahmaan Bin Hasan (Rahimahullaah) Kehte Hai :

"Islaam Sirf Da'wey Ka Naam Nahi Hai Balke Islaam Ka Matlab Hai Allaah Ki Tauheed Ko Apnaana Aur Uski Itaa'at Karna Uske Saamney Jhukna Uski Raboobiyat Ko Tasleem Karna Aur Allaah Ki Sifaat Ko Tamaam Makhlooq Se Nafee (Inkaar) Karna. Jaisa Ke Allaah Ta'aaLa Ka Irshaad Hai :

"فَمَنْ يَكْفُرْ بِالطُّغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ"

"Jis Ne Taaghoot Ka Inkaar Kiya Aur Allaah Par Eemaan Ley Aaya Tou Usne Mazboot Kadey Ko Thaam Liya." [Surah Al-Baqarah : 256]

Doosri Jagah Irshaad Hai :

"إِنِ الْحُكْمُ إِلَّا لِلَّهِ ۖ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ"

"Hukm (legislation/Qaanoon) Sirf Allaah Ka Hai Us Ne Ye Hukm Diya Hai Ke Sirf Us Ki 'Ibaadat Karo Yahi Seedha Aur Qaayam Rehne Waala Deen Hai Magar Aksar Log Nahi Jaantey." [Surah Yoosuf : 40]

[Ad-Daar-Us-Saniyyah : 2/264]

(5) Paanchwi Shart "SIDQ" (Sachchaayi).

Ya'ni Tauheed Aur Kalimah Ke Matlab Ko Samajhne, Yaqeen Karne, Qubool Karne, Taabedaari Karne Ke Saath Saath Zaroori Hai Ke Un Umoor (Kaamon) Mein Insaan Sachchaayi Se Kaam Ley,

Nabi (ﷺ) Ka Irshaad Hai :

مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صِدْقًا مِنْ قَلْبِهِ، إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ،

"Jis Shakhs Ne Allaah Ki Vahdaaniyat Muhammad (ﷺ) Ki Risaalat Wa 'Abdeeyat (Bandey Hone) Ka Iqraar Dil Ki Sachchaayi Se Kar Liya Tou Allaah Ne Usko Jahannam Par Haraam Kardiya." [Saheeh Bukhaari, Hadees : 128]

Nabi (ﷺ) Ne Ek Aur Muqaam Par Farmaaya :

من قال لا اله الا الله صادقا من قلبه دخل الجنة

"Jis Ne Sachchey Dil Se "Laa Ilaaha Illallaah" Kehdiya Woh Jannat Mein Daakhil Ho Jaayega." [Al-Bukhaari Wa Muslim ; Abu Ya'laa Fee Musnad : 6/10]

Magar Jo Shakhs Zabaan Se Iqraar Karta Hai Magar Dil Se Kalimah Ke Matlab Se Inkaari Hai Tou Zabaani Iqraar Koi Nateejah Murattab Nahi Karta (Ya'ni Sawaab Tak Nahi Pohanchega) Jaisa Ke Allaah Ta'aalaa Ne Munaafiqeen Ke Baarey Mein Farmaaya Hai Ke Woh Kahte Hain :

"Hum Gawaahi Detey Hai Ke Aap Allaah Ke Rasool Hai."

Allaah Ne Farmaaya: "Allaah Jaanta Hai Ke Aap Uske Rasool Hain, Aur Allaah Gawaahi Deta Hai Ke **Munaafiqeen Jhoote Hai.**" [Al-Munaafiqoon : 1]

Isi Tarah Ek Aur Aayat Mein Bhi Allaah Ne Aise Logon Ki Takzeeb Kee Hai :

"Kuch Log Aise Hai Jo Kehte Hai Ke Hum Eemaan Laaye Hai Haalaanke Woh Mumin (Eemaan Waale) Nahi Hai." [Al-Baqarah : 8]

(6) Chhatvi Shart "IKHLAAS".

Mazkoorah (Oopar Zikr Kiye Gaye) Tamaam Baaton Ko Tasleem Karne Mein Ikhlaas Se Kaam Ley (Ya'ni Phichley Jo Sharaaet Hai Usko Ikhlaas Se Tasleem Kare). **Ikhlaas Ka Matlab Yeh Hai Ke 'Ibaadat Khaalis Allaah Ke Liye Ho, 'Ibaadat Mein Se Kisi Bhi Qism Ko Allaah Ke 'Alaavah Kisi Aur Ke Liye Na Bajaa-Laaye, Jaisa Ke Allaah Ta'aaLa Ka Farmaan Hai :**

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

"Unhe Sirf Yahi Hukm Diya Gaya Hai Ke Allaah Ki 'Ibaadat Kare Uske Liye Deen Ko Khaalis Karte Huye Yaktaraf Ho Kar." [Al-Bayyinah : 5]

Is Tarah Ikhlaas Ka Matlab Yeh Bhi Hai Ke "Laa Ilaaha Illallaah" Ka Iqraar Kisi Aur Ki Khaatir, Kisi Aur Ki Khushnudi Ke Liye Na Ho,

Nabi (ﷺ) Ne Farmaaya :

" فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ ."

"Allaah Ne Jahannam Par Haraam Kardiya Hai Us Shakhs Ko Jo "Laa Ilaaha Illallaah" Sirf Allaah Ki Razamandi Ke Liye Kehta Hai." [Al-Bukhaari:5401 WaMuslim]

Doosri Hadees Mein Hai, Nabi (ﷺ) Ne Farmaaya :

أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مُخْلِصًا مِنْ قَلْبِهِ .

"Qiyaamat Ke Din Meri Shafaa'at Us Khush-Naseeb Ko Haasil Hogi Jis Ne Dil Ki Intehaayi Ikhlaas Ke Saath "Laa Ilaaha Illallaah" Kaha." [Al-Bukhaari]

(7) Saatvi Shart "MUHABBAT".

Mazkoorah Tamaam Sharaaet Ki Takmeel Ke Saath Saath Ek Shart Yeh Bhi Hai Ke Woh Is Kalimah Ke Saath Dili Muhabbat Rakhey Aur Us Muhabbat Ka Izhaar Zabaan Se Bhi Kare. Allaah Ka Irshaad Hai :

"Kuch Log Aisey Bhi Hai Jo Allaah Ke 'Alaavah Ma'bood Banaatey Hain (Aur) Unse Aisi Muhabbat Karte Hain Jaisi Allaah Se Karni Chaahiye. Aur Jo Eemaan Waale Hain Woh Allaah Se Shadeed Muhabbat Rakhtey Hain, Agar Zaalim Log Dekhlein Jab 'Azaab ! Tou Kahengey Ke Tamaam Quwwat Allaah Ke Paas Hai Aur Allaah Sakht 'Azaab Deney Waala Hai." [Al-Baqarah : 165].

'Allamah **Sulaimaan Bin Sahmaan** (Rahimahullaah) Kahte Hai :

"Deegar Masaail Se Qabl Main "Laa Ilaaha Illallaah" Ka Woh Matlab Jo 'Ulamaa Ne Bayaan Kiya Hai Aur Shaikh Abdur Rahmaan Ne Is Kalimay Ke Jo Shuroot Zikr Kiye Hain, Woh Batlaana Chaahta Hoon,

Ya'ni Kalimah Ka ilm, Amal, Eteqaad Ke Unke Baghair Koi Bhi Shakhs Saheeh Ma'non Mein Musalmaan Nahi Kehalwa Sakta. Isi Tarah Muhammad Bin 'Abdul Wahhaab (Rahimahullaah) Ke Bayaan Kardah Dars Nawaaqiz-Ul-Islaam Bhi Batlaana Chaahta Hoon Ke Yeh Donon Baatein Ya'ni Kalimah Ka Mukammil Matlab Aur Islaam Ke Nawaaqiz Hi Asal Bunyaadi Baatein Hai Jin Par Deegar Masaail Wa Ahkaam Madaar Hai."

[Ad-Durar As-Saniyyah Kitaab-At-Tauheed : 2/349]

Allamah Shaikh Abdur Rahmaan Bin Hasan Aal Ash-Shaikh Kehte Hai :

Mujhe Is Baat Se Ittefaaq Hai Ke Aksar Log "Laa Ilaaha Illallaah" Zabaan Se Tou Kehte Hai Magar Is Ke Matlab Aur Mafhoom Se Naawaaqif Hai Lihaaza Aap Saat (7) Baaton Ko Hamesha Madd-e-Nazar Rakhein

Jo Is Kalimah Se Muta'lliq Hai Aur Unke Baghair Koi Musalmaan Kufr Wa Nifaaq Se Mehfooz Nahi Rehsakta Jab Tak Ke Yeh Sab Baatein Us Mein Na Aajaye Aur Phir Unke Mutaabiq 'Amal Na Karein.

Saat Baaton Se Muraad Hain Sidq-e-Dil (Sachchey dil) Se Kalimey Ka Iqraar Is Kalimey Ka ILM Us Par Amal, Eteqaad, Itaa'at, Qubool Karna Aur Kalimey Se Muhabbat. Lihaaza Is Kalimey Ke Baarey Mein Aisa ILM Zaroori Hai Jo Jahaalat Ko Khatm Kardey **Aisa Ikhlāas Chaahiye Jo Shirk Ka Khaatma Kare Aisa Sidq (sachchaayi) Zaroori Hai Jo Kizb (Jhoot) Ki Nafee (Inkaar) Kare** Itna Yaqeen Ho Ke Jo Har Qism Ke Shukook Wa Shubhaat Ko Dil Se Nikaal De Is Kalimey Ki Muhabbat Dil Mein Itni Ho Ke Jo Nafrat Ko Fanaa Kardey Itni Sachchaayi Se Is Kalimey Ko Qubool Kare Ke Radd Karne Ka Shaaibah (Shubah) Tak Na Rahey.

Munaafiqeen Ki Tarah Na Rahey Ke Zabaan Se Keh-te Hai Magar Dil Mein Yaqeen Nahi Hai. Mushrikeen-e-Makkah Ki Tarah Bhi Na Baney Ke Kalimah Ka Matlab Wa Mafhoom Tou Samajhte The Magar Is Kalimah Ko Qubool Nahi Karte The.

Is Tarah Is Kalimah Ke Mataalib (Ya'ni Matlab) Ki Aisi Itaa'at Kare Jo Iske Taqaazon Aur Huqooq Ko Poora Kare Jo Ke Saheeh Islaam Ke Liye Laazim Wa Zaroori Hai, **Ab Jo Shakhs Humaare Bayaan Kardah Baaton Par Yaqeen Kare Aur In Par 'Amal Karle Tou Woh "Laa Ilaaha Illallaah" Ka Ma'na Wa Mataalib Ko Samajhne Mein Zara Si Bhi Taakheer Nahi Karega.** Aur Phir Woh Deen Par 'Amal Aala Wajhul-Baseerat Karega, Deen Par Saabit Qadam Rahega Aur Kabhi Seedhi Raah Se Bhatkega Nahi. In shaa Allaah.

[Ad-Durar As-Saniyyah, Kitaab-Ut-Tauheed : 2/255]

[SOURCE: Meeraas-Ul-Ambiyaa, Tauheed Ke Sharaaet, Page : 18-25]